1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

As pregnancy progresses, the rules multiply: both parents are prohibited from eating the flesh of parrots, wild doves, sariemas, and armadilloes; and they must not kill a snake if they encounter one. The father must not singe a young paca at the fire lest there be a miscarriage, and he must not have sexual relations with either his wife or other women.

Deliberate abortion seems very rare; during the whole of my stay no case came to my notice. However, I was told that occasionally women deserted by their husbands used abortives—the decoction of the scraped bark of the pau candeia tree (*Cassia* sp.) or the malodorous shoot of an undetermined species. On the other hand, unintentional abortion often results, as I was able to note in several cases, exclusively from the pregnant woman's insistence on staggering home like others of her sex under an overloaded basket of cultivated fruits, a pleasure no Indian woman lightly renounces. Although the carrying basket is suspended from a forehead band (pl. 5, *b*), the load also rests heavily on the small of the back, with the consequences noted.

DELIVERY

As the period of delivery approaches, the husband partitions off the platform bed with mats, for normally parturition takes place in the dwelling. Further, he plaits a number of anajá-grass mats for bedding. No male must witness the delivery. Though the husband is allowed to remain in the partitioned space—as a rule he does not avail himself of this privilege—he must not look at his wife, for that would render the birth more difficult. An elderly matrilineal kinswoman assists, there being no special midwives.

In difficult cases the crushed seeds of cantaloupes (post-Columbian!) are rubbed into the small of the mother's back. Another means of relief is for the husband to walk outside round the house—a usage shared with the Apinayé and the Kaingang. A young husband is often deeply affected by the event. As a primipara, Pụtyapére had an exceedingly lengthy and painful delivery. Her husband, after having walked outside around the house several times, sat fidgeting on a racing log before the door. Beside him sat two of his as yet unmarried kwụ'nõ in sheepish embarrassment. As I passed by, the expectant father hailed me and looked at me in so supplicating a fashion that I tried to soothe him as best I could.

The woman in attendance ligatures the navel string with a cotton cord and cuts it with an iron knife, whose aboriginal equivalent the Indians were unable to tell me about. On the cut they smear first urucú, then the juice of the araçá bark. The afterbirth, mekéti, is buried in a corner of the house. One must not throw away the anajá mats on which the delivery has taken place and which are changed as soon as soiled. The delivered woman's mother rolls them up and squeezes them into the fork of a tree in the steppe beyond the house, at the same time praying to the sun for protection of the infant from harm: "kedti, napáre ipụm, hompú apũi kačun nãre!" The mats are left to be destroyed by the next steppe fire.

The pelvic bones are pressed together after birth by having the woman lie on her side on the platform bed, her husband seating himself on her hip.

THE NEWBORN INFANT

Having never seen a single case of manifest bodily defect among about three hundred Rąmkõ'kamekra, I at first suspected them of killing crippled infants at birth, but any such practice was expressly denied.

The woman who assists at birth cleanses the infant's mouth with her finger, washes it, and paints it with urucú; the mother is taken behind the house and